

PARISH LIFE: SUCCESSFUL ANNUAL PICNIC ON MONDAY OF LONG WEEKEND

On the October long weekend parishioners and friends - 44 adults and 21 children - gathered at Heazlett Park in Avoca Beach for our annual parish picnic. The weather was beautiful and, with the water close by, it was a great day for the children to splash about and paddle on the lagoon. An energetic few played volleyball and soccer and a number of the children had their faces painted. With plenty to eat and drink and lots of good company an excellent day was had by all! An idea floated on the day was that of a parish camp that would extend over a weekend and include the Saturday evening and Sunday morning church services as well as activities and plenty of time to relax. Depending on the level of interest, this may be something that we arrange in 2006. More information will become available as we think the idea through.

PARISH LIFE: PREPARING FOR OUR ANNUAL GENERAL MEETING

The Parish Council has agreed on **Sunday November 6th** as the date of the **2005 Parish Annual General Meeting**. Although Sunday November 20th was mentioned in the last newsletter as a possible date, this proved unsuitable as the Cabramatta parish is hosting a fundraising BBQ for us after church on that date. A '2005 Notice of Annual General Meeting', including the agenda, explanatory information, and nomination forms, will be made available to parish members as of Sunday October 16th. A parish '2005 Annual Report' containing all the parish council and financial reports will be made available at least one week prior to the Annual General Meeting. Parish members should now renew their membership to ensure that they are able to vote at the meeting.

CHURCH LIFE: BISHOP GABRIEL OF MANHATTAN FEELS THAT THE DIFFERENCES BETWEEN THE TWO RUSSIAN CHURCHES WILL BE OVERCOME

The negotiation process between the Moscow Patriarchate and the Russian Orthodox Church Outside of Russia will lead to the unification of the two Churches. "I am certain that this will happen," said Bishop Gabriel of Manhattan, Secretary of the Synod of Bishops of the Russian Orthodox Church Outside of Russia, who had familiarized himself with church life in Russia, in an interview with a correspondent from ITAR-TASS. Earlier, Bishop Gabriel was one of the opponents of the rapprochement of the two Churches, reports ITAR-TASS.

The hierarch said that it is possible that this will not happen so soon. "But we will definitely come to this decision, overcoming all differences. We are heading in that direction," he remarked.

The bishop gave a positive assessment to the work of the two Commissions working on overcoming the problems dividing the two Churches. "A great deal of constructive work was done. This friendly dialog will help in the decision to unite," pointed out Vladyka. At the same time, the representative of the Church Abroad recalled that the flock throughout the world is divided: "A large portion of them regards rapprochement with the Moscow Patriarchate with caution."

His Grace noted that it is difficult to foretell what will happen at the All-Diaspora Conference to be held in San Francisco in May especially to decide the matter of reuniting with the Russian Orthodox Church. "The best case scenario," he said, "is that our Church will, on the basis of the work done by the Commissions, come to the conclusion that there are no serious obstacles for the Russian Church to be one." Still, he did not exclude the possibility that the Council will decide to continue dialog in order to "finally overcome everything that divides us."

Bishop Gabriel thinks that "each person living abroad, for the purposes of dismissing all doubt, should see with his own eyes what is happening in Russia today, how the reestablishment of the holy sites of Russia is occurring." His eight-day visit in our country, in his words, "left a profound impression." Vladyka visited the churches and monasteries of Moscow and its outskirts, saw the churches of St Petersburg, traveled to Valaam and Solovki. "It was moving to see how the people themselves are participating in the rebuilding of their churches," he said.

The bishop noted in his evaluation of the religious life of the country, that "more and more people are coming to know their faith." Although there are not that many regular church-goers, "one can speak of the rebirth of Orthodoxy in Rus," he said. He feels that "the Russian people must make sense of the tragedy of the revolution. After the terrible yoke of communism, the opportunity has finally arrived to understand, that through faith, through the Church, Russia can be reborn as the great Russian sovereignty," said the representative of the Church Abroad.

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PARISH LIFE: SERVICES IN OCTOBER AND NOVEMBER

On Sunday October 16th we will welcome Vladika Hilarion to our church for the first time since the celebration of our patronal feast day in 2004. A visit from the ruling bishop is a significant occasion in the life of every parish, and we are thankful to Vladika for finding time in his busy schedule to visit us. There will be a brief concert of our small Russian school after Divine Liturgy, followed by a BBQ.

On the evening of **Wednesday October 19th**, there will be a service for **Saint Jonah of Hankow**, one of the bishops of our Russian Church outside Russia who served in China. An account of his life is included in this newsletter. **Divine Liturgy on Sunday October 30th**, the 5th Sunday in October, **will be sung in English**. There will be an **akathist to Saint John of Kronstadt** on **Monday October 31st**, the eve of his feast. There will be services on both Saturday and Sunday mornings of the weekend of November 5th and 6th: the service on Saturday 5th is in honour of **Saint James, the Brother of the Lord**. The life of Saint James is also included in this edition of the newsletter.

Dates and arrangements to keep in mind: there will be no services in Gosford on the weekend of 31st December-1st January, the first Sunday of January, as Father James will be in Melbourne because of family commitments. There will be a service in Gosford on Saturday January 7th, Orthodox Christmas Day.

LIVES OF SAINTS: SAINT JONAH, BISHOP OF HANKOW

Святителя Ионы, епископа Ханькоуэского

Saint Jonah was born in 1888. His parents called him Vladimir, or Volodya, and his family name was Pokrovsky. When he was only 8 years old, Volodya's parents died. Because of this, he had a very sad childhood. A deacon in his village looked after him and helped him go to school, where he was a good student. When he was studying at university he decided to become a monk and joined the great Optina monastery, famous everywhere in Russia for the many wise and holy priests that had lived there. Here he was given the name Jonah. He lived a good life and was ordained priest in 1914, at the age of 26.

When the communists seized power in 1918, they treated Christians terribly, killing hundreds of thousands of people. Because Saint Jonah was a Christian priest he was arrested and put into prison, where he was so badly beaten that he lost consciousness. The Russian army that was fighting against the communists set him free, and he began to look after the spiritual needs of the soldiers. He travelled with this army all the way to China, at times having to walk across the desert and climb steep cliffs. When he arrived in China in 1922 he was made bishop of Hankow, living in the town of Manzhuria.

This town was full of poor Russian people who had run away from the communists. They had lost everything in the Revolution and there was not enough food for them. Saint Jonah worked hard to help his people. He built a home for orphans, a children's school, and a cafeteria where the poor could eat without having to pay. He arranged for them to get free medicine if they needed it. He himself laboured to collect all the money for these good works. He wore a worn-out old podrasnik, spending the money on his people rather than buying new clothes for himself.

He built a library full of religious books so that people could read about God and the Orthodox Christian faith. In church, he served beautifully. His talks were very interesting and the people loved to hear him speak. He repaired the church and made sure that everything was looked after. To begin with, not many people in his town went to church. But recognising something great in their Vladika, the people began to fill the church.

Because he himself understood the sadness of losing his parents as a child, Saint Jonah especially cared for children. He worked very hard to look after them, even taking large numbers of children on summer holidays. He was like a father to them.

He looked after a sick and dying priest, and soon after became very sick himself. He developed blood poisoning and his condition became very bad. He asked everyone to forgive him and told them that just as Christ had commanded, they should be kind to each other, and especially to children.

He realised that he was going to die and began to read for himself the prayers for the departure of the soul. As he finished reading the prayers, he became weak, and soon died. The date was October 20th, 1925. Saint Jonah was only 37 years old. His whole town was upset. Of the 10 000 people that lived there, 8 000 came to his funeral.

On the night that he died, a 10 year old boy who was crippled saw a bishop in a dream. The boy's name was Nicholas, and he could not straighten his legs or walk because of terrible pain. The bishop said to him, "Here, take my legs. I don't need them anymore. And give me yours". When the boy woke up, his legs were completely healed. When he told people what had happened they showed him a photo of Saint Jonah and he recognised him as the bishop that had healed him.

Saint Jonah is a truly great saint of modern times. He showed great Christian love, working hard for the needs of his people. He was a great example to all the people, and even the communists admired him for the work he did for his people. He was especially a great help to children.

Our Russian Orthodox Church outside Russia glorified Saint Jonah as a saint in 1996. Our own Father Serafim Gan (formerly rector of the Holy Protection Church in Cabramatta, and now rector of Saint Seraphim's Church in Sea Cliff, NY, and Secretary to Metropolitan Laurus) wrote the church service that is sung on his feast day. In Sydney, many people are working to build a Russian Orthodox school named after Saint Jonah of Hankow.

LIVES OF SAINTS: SAINT JAMES, THE BROTHER OF THE LORD

Святого Апостола Иакова, брата Господня

On November 5th every year (October 23rd on the Church calendar) the Orthodox Church remembers the holy apostle James, the brother of the Lord.

Saint James is called "the brother of the Lord" because he was the son of Saint Joseph, the good man "betrothed" (or engaged) to the Mother of God. Saint Joseph was much older than the Mother of God and had been married before, but his wife Salome had passed away. Saint James was the youngest of Saint Joseph's children with his wife, and went with his father, the Mother of God, and the baby Jesus when they fled to Egypt to escape the wicked King Herod. The Mother of God had only one son, our Lord Jesus Christ. Although some of Saint Joseph's other sons were jealous of Jesus to begin with, Saint James always treated his younger brother with kindness.

Saint James always tried to please God. He ate only simple food all his life, never eating any living creature or drinking alcohol. He was never married. He prayed all night in the Temple, and he spent so much time on his knees praying that they became rough and hard, like the knees of a camel. As soon as he heard the teaching of his younger brother, he began to live by it. He was one of the seventy lesser apostles.

When our Lord Jesus Christ rose from the dead, he appeared to James. James was the first bishop of Jerusalem, and served in that position for 30 years. As bishop of Jerusalem, he was in charge of the first ever council of bishops. He wrote one of the books of the Bible, and also the first Liturgy - the Liturgy of Saint James - which is still used in Church to this day, although usually only on his feast-day. He taught many Jews and Greeks about Christ and baptised them. Everyone admired his goodness and wisdom and he was called 'James the Just', not just by Christians, but by Jews and pagans as well.

One day the Jewish High Priest Ananias and the other Jewish leaders decided to kill Saint James before too many people became Christians. One Passover, the Jews told him to stand on a high place at the Temple and speak against Christ. Saint James stood up and began to speak, but told the people many good things about our Lord Jesus Christ instead. The Jewish leaders were so angry that they pushed Saint James from his high place, hurting him badly. A Jewish man then hit him on the head with a club, killing him. Saint James was already an old man when he died.

Only a few years later, the Romans completely destroyed Jerusalem and took the Jews into slavery. Even some Jewish people believed that God allowed this to happen because the Jews had killed the good Saint James.

The book in the bible written by Saint James is very beautiful. It is a letter of advice to Christians living all over the world. Saint James advises Christians how they should live: he says to be patient and kind, to not say nasty or silly things, to trust in God, and to help the poor with money and with prayers. He tells people not to worry if they are poor. He taught them that they should not only believe, but also really act as if they believe by changing their lives and doing what God wants.

He also writes in the Bible about one of the Church's holy mysteries, the mystery of anointing with oil for the healing of sickness. He says, "If you are sick, ask the priests to come and pray for you. Ask them to put olive oil on you in the name of the Lord". This is something that the Church still does.

The troparion or special hymn that we sing to Saint James says that God hears his prayers for four special reasons:

- He was a disciple and apostle
- He was a bishop
- He was a martyr
- He was the brother of our Lord Jesus Christ

Saint James is a great saint of our Church, and one that we know to be especially close to his brother, our Lord Jesus Christ. Pray to him, asking for his help to live a good Christian life.

THE PRAYERS OF THE FAITHFUL ARE ASKED FOR:

The sick & suffering: Metropolitan Vitaly, our parishioner Antonina (Tialshinsky), Ioann, Nina, Vladimir, Vladimir, Nadezhda, Vasili, Nina, Vera, Daniel, Katya

Families with new babies: Peter, Tatiana, & Stephanie (Iliuk) and their new baby girl, born 14.10.2005

Special needs: All those involved in the organization of the 4th All-Diaspora Council and in negotiations with the Moscow Patriarchate; Katherine, David, Paraskeva, Antonina, Nicholas & family; Helena, Robert, Lyn & family

The newly-married: Michael and Marie

The newly-reposed: Bishop Alexander, Alexander, Vitaly, Matthew, Tatiana

The newly-reposed handmaiden of God Tatiana, mentioned above, was buried in Wamberal Cemetery on October 5th. Father James served her funeral the evening before. Sadly, no one attended the funeral; neither relatives, nor friends, nor neighbours. Tatiana, previously unknown to Father James, was a resident of Bateau Bay. It seems that she passed away, alone, on September 19th. It is sad that such a thing should happen within our parish boundaries; that an elderly woman should die alone and - it would seem - unmourned. Please pray that God will grant her rest, and that our parish

will find ways in which to make contact with all those Orthodox Christians in need of love, of companionship, and of contact with the Church.

ARTICLE: THE HISTORY OF THE ORTHODOX CHURCH **by Andrew Kfoury**

And they continued steadfastly in the apostles' doctrine and fellowship,
in the breaking of bread, and in prayers.
ACTS 2:42

INTRODUCTION

The purpose of this article is to provide a brief summary of the History of the Orthodox Church. In doing so I will discuss the early days of the Church; provide a time line of the Church and discuss where the Church is today.

Jesus Christ, the Son of God, came to earth and founded the Church through His Apostles and disciples for the salvation of men. The teachings of the Apostles and the Church spread far in the years which followed. Many Churches were founded; more importantly all were united in faith, worship and the partaking of the sacraments.

THE EARLY DAYS

During the first millennium of the Church's existence there was more or less unbroken unity among different groups of Christians. All were formally united in the one, undivided Body of Christ, although various groups and individuals separated themselves from that Body by teaching "heresies" (literally, "differing opinions").

The earliest "apostolic" age (first century AD) was quickly followed by an age of severe persecution that ended only with the conversion to Christian faith of the Emperor Constantine after 313 AD. From that time on, Christianity became the official religion of the Roman Empire.

Gradually there developed five patriarchates founded by the apostles themselves: The Church of Jerusalem by St. Peter and St. James, the Church of Antioch (in Syria) by St. Paul, the Church of Alexandria (in Egypt) by St. Mark, the Church of Rome by St. Peter and St. Paul and the Church of Constantinople (Istanbul) by St. Andrew.

Growing theological and political disputes between the bishops of Rome and those of other patriarchates, however, led to a tragic split between "East" and "West," usually dated from 1054 AD, with mutual excommunications between the bishops of Rome and Constantinople. From that time on, the separation between Rome and the other patriarchates deepened, and that separation continues today.

TIME LINE

33AD: Pentecost (A.D: 29 is thought to be more accurate).

45-95: The New Testament was written in Greek. The Pauline Epistles, the Gospels of Mark and Luke, and the Book of Acts are all dated from 45-63 AD.

49: The Council at Jerusalem (Acts 15) establishes precedent for addressing Church disputes in Council. St. James presides as Bishop.

69: Bishop Ignatius consecrated in Antioch in heart of New Testament era - St. Peter had been the first bishop there. Other early bishops include James, Polycarp, and Clement.

95: The Gospel of John and the Book of Revelation could have been written as late as 95 AD.

1st Century AD: Completion of all original Greek manuscripts which make up the 27 books of the New Testament.

150: St. Justin Martyr describes the liturgical worship of the Church, centered in the Eucharist. Liturgical worship is rooted in both the Old and New Testament.

301: The Kingdom of Armenia becomes the first state to adopt Christianity as its official religion.

313: Emperor Constantine issues the Edict of Milan, legalizing Christianity in the Roman Empire.

315: Athanasius, the Bishop of Alexandria, identifies the 27 books of the New Testament which are today recognized as the canon of scripture.

325: Constantine calls the First Ecumenical Council at Nicea. The Nicene Creed is established. The Council of Nicea settles the major heretical challenge to the Christian faith when the heretic Arius asserts Christ was created by the Father. St. Athanasius defends the eternality of the Son of God. The Arians continue their assault on true Christianity for years. Nicea is the first of Seven Ecumenical (Church-wide) Councils.

330: Constantine dedicates the city of Byzantium as the eastern capital of the Empire or "New Rome," renaming it Constantinople after himself.

380: The Latin Vulgate was written by St. Jerome. He translated into Latin the Old Testament from Hebrew and the New Testament from Greek.

381: The Second Ecumenical Council at Constantinople publishes the text of the Nicene Creed.

431: The Third Ecumenical Council at Ephesus condemns the Nestorian heresy and approves the veneration of the Virgin Mary as Theotokos (God-Bearer or Mother of God). The Nestorians go into exile in the Persian Empire and become the Assyrian Orthodox Church of the East.

451: The Fourth Ecumenical Council at Chalcedon condemns the Monophysite heresy and affirms that Christ had both a divine and a human nature. The Armenian, Coptic, Ethiopian, and Syrian Orthodox Churches would remain Monophysite; the Greek Orthodox Church and the Western church adopted the Chalcedonian or Dyophysite position. This Council also gives Constantinople equal standing with "Old" Rome.

529: Byzantine Emperor Justinian closes the pagan Philosophical Academy in Athens.

532-537: Hagia Sophia, the new cathedral of Constantinople, is built by order of Justinian.

553: The Fifth Ecumenical Council (Constantinople II) condemned the Three Chapters, writings tainted by Nestorianism and composed by Theodore of Mopsuestia, Theodoret of Cyr, and Ibas of Edessa.

589: In a synod in Toledo, Spain, the 'filioque', asserting that the Holy Spirit proceeds from the Father and the Son, is added to the Nicene Creed. This error is later adopted by Rome.

622: Muhammad flees Mecca, beginning the Muslim era.

638: Jerusalem is conquered by Muslims, who would eventually control the entire Middle East, northern Africa, and Spain. The loss of the ancient sees of Jerusalem, Antioch, and Alexandria would contribute to isolating Rome and Constantinople as the two most important ecclesiastical centers.

680: The Sixth Ecumenical Council (Constantinople III), condemned Monothelitism, which held that Christ had but one will, the divine (this heresy arose as a reaction to the monophysite heresy); and censured Pope Honorius I for a letter in which he made an ambiguous but not infallible statement about the unity of operations in Christ.

730: Byzantine Emperor Leo III bans the veneration of images and relics, inaugurating the first period of Iconoclasm.

787: The era of Ecumenical Councils ends at Nicea, with the Seventh Council bringing the centuries-old use of icons back into the Church.

800: Pope Leo III crowns Charlemagne Emperor of the West, the first one since Constantine.

815: A council called by Emperor Leo V again bans images, inaugurating the second period of Iconoclasm.

843: Byzantine Empress Theodora restores the veneration of images on the First Sunday of Lent, which became known as the Sunday of Orthodoxy.

858: Emperor Michael III deposes Patriarch Ignatius and installs Photius, a learned layman.

862: Byzantine Emperor Michael III ("the Drunkard") sends Constantine (later Cyril, died 869) and his brother Methodius (died 885) to Moravia to teach Christianity to the Slavs. They translated the Bible and other religious writings into Old Church Slavonic.

These "Apostles to the Slavs" also had the support of the Popes of Rome, Hadrian II and John VIII.

867: Rivalry between Greek and Latin missionaries to Bulgaria prompts Photius to convene a council that deposes Pope Nicholas III, and attacks Western notions of papal primacy and many Western practices, including the insertion of the word "filioque" into the Nicene Creed. The Eastern Church now dates the East-West split from this event (the Photian Schism).

869: Emperor Basil I "the Macedonian," who had murdered Michael III, seeks papal support by deposing Photius and restoring Ignatius. A council held in support of Ignatius is considered by the West only to be the Eighth Ecumenical Council (Constantinople IV).

877-80: Ignatius dies, Photius restored as Patriarch, legates of Pope John VIII accept him on condition that Bulgaria be returned to the Latin church, without really settling the theological issues.

987: Envoys of the Russian Prince Vladimir experience the Divine Liturgy at the Church of the Hagia Sophia in Constantinople.

988: Prince Vladimir is baptized and marries a Byzantine princess; Russia becomes a Christian nation. The conversion of Russia begins.

1054: The Great Schism occurs. Two major issues include Rome's claim to a universal papal supremacy and her addition of the filioque clause to the Nicene Creed. The Photian schism (880) further complicated the debate. Western Cluniac monks take over Greek monasteries in southern Italy, Byzantine patriarch Michael Caerularius responds by closing Latin churches in Constantinople. Pope Leo IX sends Cardinal Humbert (considered an expert on Eastern Christianity) to Constantinople to work things out. Not knowing Leo IX had died, Humbert excommunicates Patriarch Michael in Leo's name, asserting that the Eastern Church had removed "filioque" from the Creed. The Western church traditionally dates the East-West split from this event (the Great Schism).

1095-98: The Crusades begin by the Roman Church, in which the Western Crusaders had an uneasy alliance with Byzantine Emperor Alexius.

1204: Sack of Constantinople by Rome; adds to the estrangement between East and West. The armies of the Fourth Crusade, unable to conquer any Muslims, sack Constantinople to pay off their war debts to Venetian bankers, rampaging through the city for three days and setting up a Latin Empire.

1261: Emperor Michael Palaeologus reconquers Constantinople for the Byzantines.

1333: St. Gregory Palamas defends the Orthodox practice of hesychast spirituality and the use of the Jesus prayer.

1380: The first English translation of the Bible by John Wycliffe. He translated the Bible into English from the Latin Vulgate.

1439: Byzantine Emperor John VIII, hoping for Western military aid against the Turks, travels to Italy and negotiates a reunion of the Eastern and Western Churches at the Council of Florence. When he returns east, leaders of the Greek Orthodox Church refuse to accept the reunion.

1448: Prince Basil II of Russia imprisons Bishop Isidore of Moscow, a Greek, for accepting the reunion of Florence. The Russian Orthodox Church declares its organizational independence from Constantinople and elects the first native-born Russian bishop, Jonas I.

1453: Turkish Army overruns Constantinople; Byzantine Empire ends.

1517: Martin Luther nails his 95 Theses to the door of the Roman Church in Wittenberg, starting the Protestant Reformation.

1529: Church of England begins pulling away from Rome.

1589: Patriarch Jeremias II of Constantinople raises Metropolitan Job of Moscow to the rank of Patriarch of Moscow and of All Russia, making him the head of the largest Orthodox Church. Moscow would come to be called "the Third Rome."

1596: At the Union of Brest-Litovsk, several million Ukrainian and Byelorussian Orthodox Christians, living under Polish rule, leave the Russian Orthodox Church and recognize the Pope of Rome, without giving up their Byzantine liturgy and customs. This was the beginning of what is variously known as the Uniate, Eastern Rite Catholic, or Greek Catholic Church.

1611: The King James Version Bible translated into English from the original Hebrew and Greek.

1652-8: Patriarch Nikon of Moscow revises liturgical books to bring them into conformity with the Greek Orthodox liturgy. Opponents of this reform were excommunicated from the Russian Orthodox Church and become known as Old Believers, which are now divided into several sects. These excommunications were rescinded in 1971.

1794: Missionaries arrive on Kodiak Island in Alaska; Orthodoxy introduced to North America.

1854: Rome establishes the Immaculate Conception dogma.

1870: Papal Infallibility becomes Roman dogma.

1917: Russian Revolution: Bolsheviki overthrow the Russian Czar, depose the Patriarch of Moscow and disestablish the Russian Orthodox Church.

1965: Pope Paul VI and Patriarch Athenagoras I of Constantinople mutually nullify the excommunications of 1054.

1988: One thousand years of Orthodoxy in Russia.

1990s: The end of Communism in Eastern Europe allows the Orthodox churches to re-emerge.

TODAY

The Orthodox Church is organically and historically the same Church that came fully into being at Pentecost (Acts 2). Today, the Orthodox constitutes the second largest Christian body in the world. The Orthodox faith has established itself throughout the world. Orthodox Christians live in Russia, Greece, Romania, and other eastern European countries, as well as throughout the Middle East, the United States, North America, Africa, Alaska, Australia and Western Europe. Small groups exist as well in Asia and South America. Whatever their ethnic and linguistic background, all Orthodox Christians are in full communion with each other, insofar as their bishops are "canonically" recognized as standing in apostolic succession.

CONCLUSION

The purpose of this article was to provide a summary of the History of the Orthodox Church. This article is by no means exhaustive. Today, nearly a thousand years later [i.e. after the schism - ed.], the four Patriarchates remain intact, in full communion, maintaining the Orthodox Apostolic faith of the New Testament as bestowed to the Apostles on Pentecost. No other Church can claim lineage like the Orthodox Church.

The Orthodox Church is the One Holy Catholic and Apostolic Church founded by Jesus Christ and His Apostles.

About this article:

Andrew Kfoury is one of our parishioners. He lives in Narara with his wife Samantha and their children Christopher and Jasmine. This article developed out of Andrew's reading to learn more about the history of our Orthodox Christian Faith. He is now working on an article about the Bible and Orthodox Tradition.



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